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kind this space and the time depending on the motion are, and in what relation they stand to our conceptions of time and space we can say nothing.

This is sad, but, adds Prof. Du Bois-Reymond, "world-pain is of no avail and yet, the world is not so bad after all" (p. 124). κρς.

TUISKO-LAND DER ARISCHEN STAEMME UND GOETTER-URHEIMAT. Erläuterungen zum Sagenschatze der Veden, Edda, Ilias, und Odyssee. By Dr. *Ernst Krause*. Mit 76 Abbildungen im Text und einer Karte. Glogau: Carl Flemming. 1891.

Dr. Ernst Krause, better known by the nom de plume of "Carus Sterne," has of late made a special study of comparative mythology, and many interesting articles of his have appeared in different German periodicals, analysing and collating the myths of the Aryan nations and investigating their material as to their probable origin. Dr. Krause distinguishes between two kinds of myths, (1) those which might and actually do originate in any place, and (2) those which could originate only in a certain and limited locality. The former are most interesting to the psychologist. We can expect that they will afford us an important clue to the development of the human soul. The latter, however, are valuable material to the historian and ethnologist, and from their rich mines Dr. Krause quarries his main arguments to prove the European origin of the Aryas. The course and the effects of the sun vary so greatly in the south and in the north that it would have been strange if the solar myths also did not vary. Now it is natural that such a myth as that of Baldur's death, for instance, could only originate in a northern climate, and if we find the same legend told with slight modifications in the south, we must assume that it has been transplanted there. The attempt has often been made to explain the similarities between the Edda on the one hand and the Greek or Hindoo legends on the other by the influence of the latter on the former; yet we find that this theory is no longer tenable and we must grant, if not to the Edda itself, certainly to the substance of the Edda traditions a far greater antiquity than we ever could have anticipated. Let us compare, for instance, the Baldur myth with the account of Herodotus in "Klio" (Chaps. 34-45), and let us bear in mind that here we have not to deal with history, but with legends, for Plutarch already observes, the ancient historians had noticed that Solon died soon after Kroesos's accession to the throne (563 B. C.); accordingly it was little probable that he saw the Lydian King while at the height of his power. The striking similarity of the two versions can be seen in eight points:

1. King Odin has two sons, of whom the one is a model of perfection, beloved by God and men, while the other appears to be excluded from the succession by the fact of his being blind.

2. The Ases have evil dreams, indicating that some danger is threatening to Baldur.

3. Frigga takes an oath from all created things not to injure her son.

1. King Kroesos has two sons of whom the one excels by his virtues all his companions, while the other appears to be unable to succeed his father on the throne. He is deaf.

2. Kroesos dreams that a pointed iron will kill his favorite son Atys.

3. Kroesos removes all iron arms within reach of his son.

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| 4. Baldur is married young, the name of his wife being Nanna.                   | 4. Atys is married young, his mother's name is Nana.  |
| 5. The Ases make a sport of shooting at Baldur because no missile can hurt him. | 5. Atys goes a hunting, because in this sport he need not fear the tooth of the boar.                 |
| 6. Baldur's own brother kills him without intention.                            | 6. A friend (who was a fratricide by accident) kills Atys unintentionally.                            |
| 7. Loki is accused of being guilty of the murder.                               | 7. Not he who threw the fatal missile is accused, but the God who predicted Atys's fate in the dream. |
| 8. The innocent murderer is slain.  | 8. The innocent murderer commits suicide.   |

We must consider it as an additional proof of the theory that the southern version has been taken from northern sources when we find incidental features which have sense only so long as they appear connected with their original surroundings. The *Ilias* also contains a modified version of the Baldur myth in the account of Patroclus's death. Patroclus is the kind hero, obliging and friendly to all who knew him, the brightest and purest figure of the whole poem. He falls by the intrigues of a God. When Patroclus's body is burned the same thing happens as with Baldur. Achilles lights the funeral pyre but it will not burn, and as in the Edda a giant-woman is called in, so in the *Iliad*, Iris is sent for in order to call Boreas and Zephyr who by the promise of considerable sacrifices are induced to make the fire burn. There is no reason here why the fire should not burn, but in the Edda there is a very obvious reason, for all the elements had promised by oath not to harm Baldur's body. The flames were not allowed to burn him, the logs on which the funeral ship should roll into the waves were not allowed to carry him down, and the waves were not allowed to receive him.

Great interest attaches also to the similarities between the Baldur myth and Christianity, and not long ago a Danish theologian has attempted to show that the sagas of the Edda were imported into the North by Christian monks, the world-tree Yggdrasil was said to be the biblical tree of life, the same from which the wood of Christ's cross had been taken, Loki was identified with Lucifer, the blind Höder with Longinus, the Roman captain who thrust the lance into the side of Christ, etc. It is a strange coincidence that Longinus was blind, according to the Gospel of Nicodemus, which may have been written in the eighth century. Longinus, it is told, acquired sight through the blood of Jesus, thus interpreting the passage "they shall look at him whom they pierced" in the sense as if Longinus had not been able to look at Jesus before.

A Jewish libel against Christianity, *Toledoth Jeshu*, (reprinted in Eisenmenger's "Entdecktes Judenthum") contains a very striking similarity with the Baldur myth. It is told :

"When the wise had ordered Jesus, after he had been stoned, to be hanged to the wood and the wood would not bear him but broke, his disciples saw it and they wept and said : 'Lo the justice of our Lord Jesus ; no wood will bear him.' The disciples did not know that he had extorted an oath from all the wood while

"he had still the name (viz., the mystical and miracle-working name of God) in his power, for he knew his fate that he would be condemned to be hanged. . . . But when Judas saw that no wood would bear him, he said to the wise : Consider the shrewdness of his mind. He has taken oaths from all wood that it should not bear him, but in my garden grows an enormous cabbage-stock. I shall go and bring it ; perhaps it will bear him. The wise said : Do as you say. Then Judas went and brought the cabbage-stock, and they hanged Jesus on it."

This account being older than 1278, it was supposed to have contributed to form the Baldur myth of the Edda, but Müllenhoff refuted all the attempts to attribute a recent origin to the Edda. The mistle does not grow in Iceland, accordingly the main parts of the Baldur myth in which the mistle plays so prominent a part must have existed before the Icelanders left their Scandinavian homes.

Dr. Krause's investigations strongly tend to corroborate the new view of placing the home of the Aryas in Europe.

By Aryas in the old sense of the name were understood those families of nations which spoke the Aryan languages, viz., the Hindoo, the Persians, the Greeks, the Romans, the Slaves, the Germans, and the Celts, and some few smaller ones. These Aryas were formerly considered as kin in blood and their home was sought somewhere in Asia. Of late, however, many considerations tend to prove that these Aryan nations were by no means one family ; they are the product of a mixture of several races among which one has forced its language upon the others. If we call this race the Aryans proper we find that they are represented most purely in the Teutonic nations, the Saxons, Low Germans, and Scandinavians. These Aryans are a tall, blond, and dolichocephalic race. They appear as the conquerors of India, the masters of Persia, the Dorian immigrants of Greece, showing everywhere the same attributes. It is natural that they were swallowed up again by the dark brachycephalic races whom they had conquered, because the latter were better adapted to the southern climate than their masters.

There are three long-headed races : (1) the blond long-heads or Aryas, (2) the dark South European long-heads, and (3) the dark and woolly-haired long-heads of Africa or the Negroes. There are also several broad-headed races, among them the Ugro-Finnians, Turanians, South European broad-heads are represented as the Savoyards. The original Aryans (by A. de Quatrefages called the Cannstadt race) were extremely long-headed, the proportion sinking below 75 : 100. This race, so called after the discovery of graves in Cannstadt, shows a strong similarity with, and must be considered as, an evolution from the Neanderthal type. The eyebrows of the male Neanderthal type skulls protrude (slightly reminding us of the Gorilla) making the smallness of the forehead still more noticeable. The hind part of the head is well developed. The bones are extremely strong, the skull is thick, and the proportion of length to breadth averages in both, the Neanderthal and Cannstadt types, 71 : 3. This race inhabited the banks of the Rhine and Seine and has been called the Germanic type by Hölder, the Saxon type by Englishmen, Cymrians by Broca,

while Dr. Krause calls them Aryans. The South European long-heads with dark hair are called by A. de Quatrefages the Cro-Magnon type, named after a place in the Vésère valley where as its first specimen a tall old man had been discovered. The Cro-Magnon type varies greatly from the Cannstadt type; the forehead is broad and high, and the cranium is also well formed. The proportion of breadth to length is also dolichocephalic, it averages 73·76. The orbits are broad but closely set, and the size of the lower parts of the face from the middle downward is strongly lessened in proportion to the higher parts, ending in a pointed and protruding chin. This race lived in Greece, Southern Italy, France, and Spain, and is found also in England, where its descendants even to-day can be traced in some of the Silurian inhabitants of South Wales and Ireland. Tacitus says that the Silurians have come from Spain, and even to-day the people of Berkshire resemble greatly, as Boyd-Dawkins says, the Basques of the Western Pyrenees, near Bagnères de Bigorre. Their stature is sometimes small but not always, they are sometimes tall, their gait is light, their nose narrow and long, sometimes approaching Jewish features, their skin dark, their hair coarse, black, and usually curled.

Long after the appearance of these long-heads arrived several varieties of broad-heads, among them Mongoloid, Ugro-Finnish, and Turanian types. Dr. Krause arrives at the following résumé, that the Cannstadt skull represents the Germanic or better the Aryan type. "This race lived in Middle Europe in the oldest times to which prehistoric investigation descends and has not immigrated from Asia since the great ice-era. This conclusion has been adopted by the most prominent anthropologists, in France by Hamy, Topinard, Quatrefages, in England by Beddoe, Flower, Thurnam, in Germany by Ecker, Lindenschmit, Hölder, Virchow, and others."

Dr. Krause adds: "Virchow however takes in this question of the characteristic features of the Aryan race a strange and isolated position, in so far as he believes that from the beginning there had been and are still broad-heads as well as long-heads among the Germanic races." With respect to the conflict between Virchow and Dr. Krause, we should prefer to call the old and original races by new names, as Quatrefages did; we should speak of them as the Cannstadt type, the Cro-Magnon type, etc. When we speak of Aryans, or Saxons, or Germanic nations, we should know that they are no longer the pure Cannstadt type, but a mixture, and this mixture has not even to-day become sufficiently fixed to produce one uniform race. There are certain features predominant in certain nations, and certainly the blond long-heads are purest in the Teutonic nations; nevertheless, it is not an uncommon occurrence that in one and the same family both types are distinctly represented. Johannes Ranke on the strength of this fact has no faith in the constancy of the skull and does not regard it as a fit method of settling any race problem.

The Aryans, i. e. the tall, blond broad-heads of the Cannstadt type are distinguished by strength and by power of will. They were hunters, fishermen, sea-faring people, and warriors. They loved the sea, they loved rivers and lakes

They appear repeatedly in history as conquerors. The arts and industries, however, the use of metals, the invention of pottery, do not seem to have originated among them.

It seems to us that Dr. Krause exhibits an excusable partiality for the blond tall Aryas in comparison with the dark South-European long-heads as well as the broad-heads. The Aryans were chiefly the rulers, except in Palestine, where the tall blond Amorites had been conquered by Semites. It appears that the conquest of a country by the Aryas for instance in India, in Persia, in Greece, gave a start to civilisation, as the Ostro-Goths restored peace and reawakened the arts in Italy. But at the same time we notice that the Aryas were most likely more savage than their broad-headed fellowmen. The present Teutonic population represents so little the pure type of the old tall long-heads that Professor Virchow refuses to recognise long-headedness as a race symptom at all. We find long-heads and broad-heads in the same family. Both long-headed parents may have broad-headed children and *vice versa*. This need not prove the correctness of Professor Virchow's position, but it may very well prove that the present nations, the Teutonic race not excluded, are the product of a mixture. As the most important feature of Aryan character Dr. Krause considers their religion, and we are inclined to accept Dr. Krause's opinion as thoroughly sound. The Aryan religion, he says, is the cult of light in opposition to the southern cult of darkness. The original Semites worshipped the earth, the moon, the night; the Aryan, worshipped the sun, the sky, the day, the former bowed before womanhood and sentimentality; the latter represented manhood and will-power. (The Jews are not pure Semites, they show a constant proportion in the north of a little over  $\frac{1}{10}$  and in the south of a little over  $\frac{1}{100}$  of tall, blond long-heads. These blond Jews, are according to Virchow, the Amorites with which the Israelites mixed after the conquest of Palestine. The religion of the Jews also shows very strong Aryan influences especially since their contact with the Persians.)

The Aryan religions as a rule begin the world with male motherless Gods; while the Semitic religions begin with female mother-gods without fathers. There is the giant Ymir or in Alfadur, here the goddess Kybele, Isis, Rhea, or Demeter. This difference is founded on a social difference which again depends upon climatic conditions. In the south we find in the beginning a state of matriarchy. There was no great difficulty in bringing up large families and the assistance of the father was not needed. In consequence thereof the father was and remained a stranger, an occasional visitor. There were no lasting family ties between himself and the mother of his children, the sexual relations remained free, and the right of heredity recognised the mother only. How different was it in the north! Without their father a family had to perish. The severe struggle for life created the family and eventually the monogamic family, it made the men strong, active, liberty-loving. There was undoubtedly much rudeness among the northern nations; they were savages in many respects, but wherever they appeared as conquerors they introduced their re-

ligion of light, activity, and submission to moral laws. The conquered tribes contributed undoubtedly many most valuable qualities to the mixture from which the future races arose, qualities which the Aryans would perhaps never have been able to evolve out of themselves alone. Nevertheless the Aryans gave character to the nations, impressed upon them their speech, their thought, their world-conception and their morality.

Dr. Krause's treatment of comparative mythology with reference to the physical and geographical conditions under which myths originate, is very suggestive, and we wish he had also taken into consideration the parallelism of the northern Sun-myths with Christianity. Dr. Krause mentions that the idea of immortality is an Aryan thought, he might have added that the idea of a dying God who will again rise from the dead can only have originated in the home of the Baldur myth.

Dr. Krause's work contains in 624 pages an almost inexhaustible store of investigations. It is one of the most interesting books we have ever seen. We mention here only the chapters on the Megalithian Monuments, on Orion, on the northern animals of Apollo; on little Red Ridinghood, on the Wagon in the Skies and Tom Thumb, on Helen and her northern representatives, and on the history of the Odyssey. The book would be more valuable to the reader if it possessed an index.

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*DIE MATHEMATIK DIE FACKELTRAEGERIN EINER NEUEN ZEIT.* By *C. Dillmann*. Stuttgart: W. Kohlhammer, 1889.

The importance of this little book does not lie so much in the theories as in the practical aims of the author. Oberstudienrath Dillmann is a reformer in the system of higher education; he is not a mere theorist, but a man of experience who has now been for years the principal of a school like that which he advocates. Mr. Dillmann's idea is very simple and obviously correct. He claims that the old so-called classical method, where the teaching of dead languages is made the basis of education, no longer meets the needs of our time; that there is however another discipline, which for its universality and its fundamental importance in every branch of knowledge should be made the corner-stone of education, and that is mathematics. So he proposes to have our boys educated in mathematical high schools.

We may insert here some information concerning Mr. Dillmann, which is not found in his book but will throw light upon his plans and theories. Mr. Dillmann is the son of a schoolmaster. He inherited from his father the aspiration of acquiring a higher education and having passed through the gymnasium he went to the university to study theology. The study of theology is the only one in which a poor youth finds support and material help from his fellowmen. Having passed his examinations he was engaged for about seven years as a vicar in the service of the church. He felt however the need of completing his education in mathematics and the natural sciences. He went again to the university (this time to the polytechnic school at Stuttgart) and devoted himself with great zeal to his favorite